

States, far too many Christians do still own Slaves; it is equally true, that they bear a small proportion to those who own none, even in those States. If we suppose the Christians in America to be about on an equal footing as to wealth with other people—and to have no more conscience about Slavery, than those around them in the Slave States—and that twenty Slaves may be taken as the average, to each master—and a ninth of the people pious as stated before, it follows, that only about 11,000 professors of religion can be Slave-holders, or less than one in every hundred of the whole number in the nation. Yet every one but the first of the above suppositions is against the churches; and yet upon this basis rests the charges of a candid, affectionate Christian brother, against them all.

The only remaining illustration of Mr Thompson's proneness to represent a little truth, in such a way as to have all the effects of an immense misrepresentation, regards his own posture, doings, and sufferings in America. "Fourteen months of toil, of peril, and persecution, almost unparalleled,"—"there were paid myrmidons seeking my blood,"—"there were thousands waiting to rejoice over my destruction,"—"when any individual tells George Thompson, who has put his life into his hands, and gone where Slavery is rife; when I, George Thompson, am told I am to be spared," &c. Similar statements—*ad infinitum*—fill up all his speeches, and are noticed now, not for the purpose of commenting on, or even contradicting them, but of affording my countrymen who may chance to see the report of this discussion—specimens as our certificates often run "of the modesty, probity, and good demeanour"—of the individual.

He would pass next to a fourth general objection against Mr Thompson's testimony, as regards America, which was, that much of it was in the strictest sense, positively untrue. For instance, Mr Thompson had twice put a runaway Slave forward upon the platform at London, or at least connived at the doing of it—who stated, of his own knowledge, that a Mr Garrison of South Carolina, had paid 500 dollars for a Slave, that he might burn him, and that he had done so without hindrance, or challenge afterwards. This statement, Mr T. has never yet contradicted, in any one of his numerous speeches, although he must have known it to be untrue. I have myself several times directed his attention to the subject, and yet the only answer is, "expressive silence." Then I distinctly challenge his notice of the case; and while I solemnly declare, that according to my belief, whoever should do such an act in any part of America, would be hung: I as distinctly charge Mr Thompson with giving countenance to, and deriving countenance from, this wilful mis-statement. As another instance of the same kind, you are told that a free man was sold from the jail at Washington city, as a Slave, without even the form of a trial; which is farther aggravated by the assertion, that this is vouched as a fact, on the testimony of 1000 signatures. This matter, when Mr Thompson's own proof is produced, resolves itself into this: that Mr Thompson said, there had been a thousand signatures to a certain paper, which said, that a certain man taken up as a runaway Slave, said he was free! If he was a Slave, the whole case falls; whether he was a Slave or not, was a fact that could have been judicially investigated and decided, if the person most interested, or any other, had chosen to demand it. So that in point of fact, Mr Thompson's statements touching this oft-repeated